

The Board of Foreign Missions of the United Presbyterian Church of N. A.

921 Witherspoon Building, Philadelphia, Pa.

CHAS. R. WATSON, Cor. Sec'y,  
921 Witherspoon Building.

ROBT. L. LATIMER, Esq., Treas.,  
31 North Front Street

May 19th, 1905.

My dear Speer:

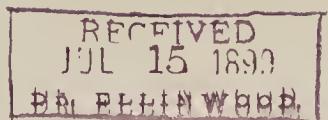
I am returning to you, by registered mail, the material which you sent me on the subject of Union. I am very much at a loss to know just what to do with reference to this. I would gladly see Union realized on the part of our own Mission. It is not a Board matter, however, and so whatever we may suggest we will need to await the initiative of our missionaries, and the ecclesiastical organization which they and the native brethren constitute. There are some who think our Church at home is not ready for this. I am not at all so persuaded.

Thanking you for the help you have given me with this literature,

Very sincerely yours,

*C. R. Watson*

Rev David Steele, D.D  
2102 Spring Garden  
St.,  
Phila, - Pa -



Phila July 14th 1897  
Dear Dr Ellengood -

I have been from home  
and this will account for my delay  
in replying to your letter of the 5th  
inst. In relation to your first question  
I would say that the corporate name  
of our Synod is the General Synod  
of the Reformed Presbyterian Church  
in North America. The other branch  
of the R. P. Church is known as the  
Synod of the R. P. Church in South  
America. The reason for the distinction  
is that our Synod meets by delegation  
from Presbyteries, and the other Syn-  
od is made up of all the Ministers  
of the different Presbyteries, with a

building at Balaclava until  
 very recently. Rather than have  
 any trouble about title or purely  
 our Board acquiesced in a settle-  
 ment by which Roorkee and Com-  
 pany with \$2000 were allotted  
 to us. & as far as property was con-  
 cerned we relinquished our equity  
 in the other places. Now who were  
 on the ground thought that we  
 acted hastily and without due  
 regard to our interests, but as  
 all this is past, I think any  
 reference to the matter, beyond  
 the mere transfer ought to be  
 avoided. Dr Scott was a native  
 brought to the U. States and edu-  
 cated theologically at our Seminary  
 and medically at the University of Penn-  
 sylvania. Only other question that you  
 may ask is will any transfer be made

acting elder from each session.  
Doubtless you are aware that in  
the beginning of the mission in  
Sakaranspur, <sup>or Madia</sup> the ministers were  
all from our church, and were in  
subordination to our Synods, our church  
paying half of the salaries of the mis-  
sionaries and the Presbyterian church  
paying the other half. In 1868  
our missionaries suspended rela-  
tions to General Synods, and their  
own church ceased to pay any part  
of their salaries. It was at this period  
that the entire control of the mission  
passed into the hands of the Pres-  
byterian church. The natives always  
regarded the mission as belonging  
to the R. P. Church, and the name  
R. P. church was upon the church

building at Balaclava until very recently. Rather than have any trouble about title or purely our Board acquiesced in a settlement by which Rookhee and our friend with \$2000 were allotted to us. & as far as property was concerned we relinquished our equity in the other places. Now who were on the ground thought that we acted hastily and without due regard to our interests. But as all this is passed, I think any reference to the matter, beyond the mere transfer ought to be avoided. Dr Scott was a native brought to the U. States and educated theologically at our Seminary and medically at the University of Pennsylvania. Any other question than your May 27th I well know was bar'd. Yours very truly

Union

Toronto,

3<sup>rd</sup> Sept. 1892.

Rev. J. J. Ellinwood, D.D.  
New York,

My dear Sir,

I am in receipt of two letters from you, the second dated the 25<sup>th</sup> <sup>inst</sup>, which should have been answered sooner. But as I only returned on Tuesday evening from my vacation, I found so many matters needing immediate attention that I had to delay. I enclose a brief statement in regards to the attitude of the Canadian Church on the question of Union in the Foreign field. It is not very full for there is not much to report. You can recast it in any way you may consider necessary. I make it fit into your report.

I have looked over the recommendations which you propose to append to your report and they seem to me, as far as I have

had time to study them, cautious,<sup>(2)</sup> wise and satisfactory. My own view in reference to this whole question coincides largely with your own. It seems to me that the attitude of the Home Churches should be clearly favourable to all unions of the Presbyterian household which are practically workable, but that in judging of what unions should be actually formed great weight should be given to the views of the labourers in the foreign field, especially where they are substantially unanimous. Where they are much divided, in sentiment, great caution is clearly necessary. The linguistic difficulty in countries like India and China where many languages are spoken, has always seemed to me to place a very serious barrier in the way of a union coextensive with the Presbyterianism of those lands. Those on the field, however,

(3)

are in a better position than we are,  
who, I judge of this obstacle. If  
union, moreover, is formed, as I think  
with You it must, to involve the  
severing of the connection of the  
missionaries with Home Churches  
or accepting a position of outside  
advisers of the Churches they have  
founded. They will naturally  
hesitate before taking such a  
step. While therefore the Home  
Churches should cherish the  
spirit of unity, even where no  
organic union can be formed,  
and should cordially welcome  
any well considered plan for  
the union of sections of the Presbyterian  
forces who can work together  
successfully, they should be  
careful to put no such pressure  
on the missionaries as may  
lead them to ask for the formation  
of unions of a very different kind.

In reference to the interdenominational  
conference on the practical work of  
missions, to be held during the meetings  
of the Council, which You suggest.  
The only difficulty I see in the way

(4)

is the possible effect it might have  
on the meetings of the Council itself.  
A good deal would depend on  
the character of the Conference. If  
it is to be open to the public and  
popular in its character it might  
draw away the people from the  
meetings of Council. It is just possible  
that the enthusiasm created by the  
Council may be so great as  
to warrant the holding of two meetings  
simultaneously. In that case  
there will be no difficulty in  
securing a place of meeting. Another  
thing which makes me speak  
with hesitation of the proposal is  
that the ladies of the St. J. M. S. have  
decided to hold meetings for  
two days during the meetings of  
the Council. Probably the better  
way would be to delay until you  
reach Toronto. There will be plenty  
time during the first week to —  
arrange for such a meeting  
on the second week should the  
way seem open. Should you  
consider it wise to go on when  
you have seen how matters  
shape, I will gladly give you  
all the help in my power in making

(5)

the necessary arrangements.  
I have consulted Mr. Hamilton  
Bassells, our Convenor, on this  
matter, and his views are very  
much the same as I have expressed.  
Should the Conference be considered  
expedient, he will gladly help  
it forward, but he is rather doubtful  
of its effect on the Council Meetings  
which we are all anxious  
to see successful.

I am sorry that I cannot  
hope to be present at the meeting  
of your Committee on the 16<sup>th</sup> inst,  
as I have some other matters now  
requiring attention. My views are  
however given in this note with  
sufficient fulness. I am glad  
that you will be at the Council.

Hoping soon to see you,

Glenarue,

My dear Sir,

Yours truly  
W. Macfarlane

The Canadian Presbyterian Church in the prosecution of its Foreign work has always sought to cooperate in a cordial spirit with all evangelical Christians and to avoid intruding into fields already adequately occupied by others. It has also viewed with much favour attempts to secure an incorporating union of Presbyterian bodies working in the same or contiguous fields, wherever the way seems open for such a step. But up to the present time, little has been <sup>practically</sup> done in that direction. Linguistic, geographical and other difficulties have apparently barred the way to the extensive accomplishment of organic union. In the New Hebrides, their missionaries are united with those from Scotland and the Australian and New Zealand Churches in a Missionary ~~and~~ Board which assumes the general supervision and direction of the work, while the individual missionaries retain their connection, and are supported by the home Churches. Then in 1871 Dr. G. H. Mackay went to China to lay the foundation of what is now known as the North Formosa Mission, the General Assembly instructed the Foreign Mission Committee in conducting the work "to cooperate as closely as possible with other Presbyterian missionaries already in the field, and especially with the brethren of the Presbyterian Church of England." The Canadian Church occupies the northern part of the island and the English Presbyterian the southern and the facilities for intercourse are very imperfect, and nothing has been done towards union, unless occasional <sup>friendly visits,</sup> ~~interchanges~~ at somewhat distant intervals, on the part of

missionaries and their helpers, are viewed as steps in that direction. The missionaries in the Presbytery of Honan have expressed themselves in favour of a general union of the Presbyterian Mission Churches of China, but no definite practical action has yet been taken to give effect to these opinions.

In 1890, the Presbytery of Indore sent an overture to the General Assembly expressing its sympathy with a movement for the union of all the Presbyterian Churches of India, and asking leave to enter into such union, "provided the Constitution and Creed, when definitely determined, meet their approval." Without a detailed examination of the proposal of the overture, the General Assembly disposed of it in the following resolution, viz: "Approve highly of the object of the overture from the Presbytery of Indore, and remit to the Foreign Mission Committee to consider it carefully, advise with the brethren in India as circumstances may seem to require, and report to next Assembly."

The Foreign Mission Committee did consider the matter to some extent, examined one of the creeds suggested for the united Church, expressing a general approval of it with certain modifications ~~they~~ and then communicated with the Presbytery of Indore. No answer to this communication has been received from the Presbytery. It is understood that no further action has been taken. There, at present, the matter rests.

Views on question of "Union on Mission Fields."

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2  
Henry

Canton. China. Mar 12. 1892

Rev F. F. Ellinwood, A.D.

Rec Apr. 19/92

Chairman Presbyterian Alliance Committee etc.

Dear Dr. Ellinwood -

Your favor of

Jan 21<sup>st</sup> was received a few days ago, in which you ask  
my views on Missionary Union and especially on the  
Union of Presbyterian Bodies in China - I am  
glad to have the opportunity of expressing my views  
on several points bearing upon this subject.

I am cordially in favor of Missionary Union  
not only of Presbyterian, but of all Christian Churches  
in China. I think that the advantages to be gained  
by Union, Cooperation and a judicious division  
of the field are infinitely greater than any dis-  
advantages that appear to follow. These advantages  
are chiefly economy of men and funds, a uniform  
standard, as nearly as can be secured, of qualification  
in native pastors and assistants, similarity and  
harmony of methods in education, training of con-  
verts and church discipline - the avoidance of all  
rivalry and friction - the mutual recognition of and  
union with <sup>other</sup> the established and special work of  
the missions engaged, the mutual assistance rendered in  
contiguous fields etc etc. The advantages will con-

time to increase as the work advances. The  
disadvantages of conflicting methods, differences in  
doctrines and Church polity, and, in some instances  
contraction of the field, and change of plans &c. will  
gradually disappear. This general Union should not be  
organic, & the time has not come for that, yet ever  
comes. It should be on the basis of federation, closer  
than that of the Evangelical Alliance, but broader  
than the Union of various denominations holding  
the same doctrines and Church polity.

As a preliminary step to this, and probably antedating  
it by many years, I believe in the instance of the Methodists  
as Methodists, the Presbyterians as Presbyterians &c.  
I was heartily in accord with the movement carried  
out at the Shanghai Conference by which six Presbyterian  
Bodies formed themselves into a Presbyterian Union.  
I think however that several mistakes were made  
at that time. One of these was in the doctrinal basis  
of Union, which includes all the standards hitherto  
held by our own Church. While I could personally, sub-  
sist in the without hesitation to these. Yet when the English  
Presbyterians had just adopted a shorter Creed, and the  
Alliance of Presbyterian Churches in India (which  
I am not mistaken in this but not sure) united on the  
basis of that Creed, it seemed wise to advise to adopt

that which our own Church is now setting up & revise  
and which many wish to have superseded by a shorter  
Cred. This action has helped to alienate for a  
time at least the English Presbyterians, and the  
Dutch Reformed being already Ecclesiastically connected  
with the English Presbyterians, have also had a loss.  
Another mistake was in insisting on one Synod for all  
China, with stated meeting, and oversight given to  
the Presbyterians in China. There are many objections  
to this. Some of us are disposed to regard our own  
Synod of China as a kind of fifth wheel. This  
Synod is still more of the character. The great distances  
and differences of dialect make it difficult to meet  
and communicate. I think that different  
Presbyterian Bodies occupying the same or con-  
tinguous fields should by all means unite, but  
it should not be made obligatory upon the  
other Pastors or Elders in China for instance or  
even musicians to attend meetings in Yekking  
or Manchuria.

This matter of Presbyterian Union does not touch  
us in China in any practical way, for there is  
no other Presbyterian Body with which we could  
unite. The English Presbyterians and Dutch Reformed  
of Foochow, Amoy and Formosa have been united

for fear it is easy to understand why they do  
not wish to modify their present arrangements  
and enter something that might necessitate their  
attending meeting at remote points, when they could  
not understand the effect of other native Pastors  
and Elders. I think that whatever distance and  
ability to understand each other will allow them  
to unite the church Union. Beyond this the almost  
total & non practicable, it seems to me, is to have a  
representative Synod, meeting once in six or ten years, to  
which the several Presbyterian Bodies can send delegates.  
Another step which some propose to take, is to make this Union  
one <sup>one</sup> ~~two~~ <sup>one</sup> Pres. ~~two~~ <sup>one</sup> Ecclesiastical Court of Union, on Con-  
nection with the Gen. Ass. in U.S. or elsewhere being  
only nominal. I think we are very far from being prepared  
for this step. For my own part, I would decidedly re-  
fuse to sever my connection with the home church.  
I fear that in some respects the whole matter of Pres. Union has  
been pushed forward a little too rapidly. My sympathies are  
all with such Union, but within practical bounds.  
Otherwise it would hamper instead of help the ac-  
complishment of the object in view. Hoping your Committee  
in its deliberations will be guided in the choice of right means  
to the end. I remain

Yours faithfully B. C. Henry

9.E

Allahabad India  
Oct. 28<sup>th</sup> 1881

My dear Dr Ellinwood:

Since I wrote you I have been able to secure only one more copy of the Life of Mohamed by Spengler. That was sent me by Mrs Warren. She will take nothing for it. You may consider the two copies sent you as donations to yr. Hesmond Library. I hope to send you by this weeks mail a small package of pamphlets, some of which you may not have seen.

Thank you for my election as a Corresponding Member of the Society for the Study of the religious systems of the East. I am afraid you will find me a poor Correspondent. I hope, however, to send you from time to time pamphlets & papers bearing on the objects of the Society, several of these I am sending now may be of interest & use to the members. I quite agree with you that the Hindu Sannyasis now springing up are trying to read into the ancient literature of India the moral teaching of the Gospels. These Sannyasis furnish a halting place to many devout Hindus who have been troubled by the teaching of Christ. Hundreds, if not thousands of educated Hindus would be in the Church today were it not for these Sannyasis. One of the most devout Hindus I know recently joined the Brahmo Society.

in Allahabad. When I first met him, three or four years ago, he was an orthodox Hindu, saturated with the Ramayana, a worshipper of Idols & a pilgrim to various bathing places on the Ganges. His study of the New Testament broadened his faith in Hinduism of the old school. He then joined the Arya Society, but this did not satisfy him & recently he took a step forward & joined the Brahmo Society. He now eats at my table, a thing which would have filled him with horror 3 years ago. He carries a small Hindi New Testament with him, studies it carefully, & tells me that while it is the best of all books, yet he finds much ~~of~~ teaching in the Ramayana & Vedas. I tell him that I hope yet to see him preaching the gospel to his countrymen. Had it not been for the Arya & Brahmo Societies I think he would long ago have been in the Church. This illustrates the spiritual state of hundreds & thousands of Hindus. Some time ago I sent also to him a copy of the Indian Standard containing all the letters which have appeared on Priest. Union in India. I am sending today to him the last letters that have appeared on the subject. Very few of our native Hindus take any interest in the movement & those few are influenced largely by a desire to have a National Church, the foreign element of every kind, save the funds, eliminated! The use of English in

the highest Court would give under our healthy influence to the few native ministers who speak English well enough to take part in the proceedings, to the exclusion of the village preachers and elders. It would also throw too much power into the hands of a few missionaries who are in their element in such assemblies. Added to this objection is the very serious one that some of the Scotch brethren, especially the younger ones, are ardent discrepates and upholders of Bruce & God's. I am sure that organic union will crush brethren would soon precipitate a conflict which would be most disastrous to our work and weaken the confidence of the American churches in our orthodoxy. But I had ~~not~~ intention of entering on this subject. The more it is studied, however, the less does organic union commend itself to our missionaries in India. Within the last few months there has been a very decided change of opinion, some who were strongly in favor of it now opposing, or hesitating to vote in its favor. Did the movement favor a hastening of the day of self-support on the part of our churches it would commend itself & many, but there is not the slightest prospect of this being hastened thus.

With kind regards - Yours sincerely J. J. Green

G.

Dunga Gully  
Oct. 13<sup>th</sup> 1890.

My dear Dr Ellerwood

Take the liberty of addressing you on the subject of Presbyterian Union in India. You have doubtless seen notices in the home papers of the Basis of Union lately proposed by the Presbyterian Alliance. Our Mission has made no official report of the proposed Union to the Board, I suppose because it is an ecclesiastical matter with which neither Mission nor Board has any ~~ecclesiastical~~<sup>official</sup> connection and because our union plans are as yet by no means perfected. The Basis is now in the hands

of the Presbyteries and may come out with considerable modification. It is probable that our "Modern Statement of Doctrine" will be the Westminster Confession - not as permanent creed for the Indian Church, but as a safe and convenient doctrinal basis of union until the Church, properly organized and equipped, thinks it wise to make or choose a formula better adapted to our needs.

I am anxious to ascertain, as soon as possible, through you, what the Board thinks of union now in general and on basis in particular. What effect will ecclesiastical separation have on continued support in men and means for our mission work. Of course we are acquainted

to some extent with Dr. Lowrie's  
opinions on Union. What we  
especially want now are the  
opinions of yourself, the other Secretaries,  
and the Board as a whole. We  
greatly need your sympathies,  
prayers and advice. Although  
Union will doubtless do a great  
deal to hasten the day of self  
support, it will be a long time  
before we can afford a dismis-  
sion of the Church's aid with-  
out serious injury to the  
cause.

I hope to be able to furnish  
you soon with information  
unprinted from which will  
give some more definite idea  
of the difficulties we have to  
contend with and the way in  
which we suppose to meet them.

The next few weeks will be taken up, I hope, in an extended tour through the mountain <sup>valley</sup> of our district. They are inhabited by a simple, hospitable and hardy race which has never received the gospel message.

The station duties are so onerous that touring among the villages is difficult of accomplishment.

Would it be too much task for an immediate answer to my questions about Union? Matters have reached a critical stage in which we need all the advice we can get from home as promptly as possible.

Please hand the enclosed note to Mr. Dulles.

My wife sends affectionate remembrances

Very sincerely yours

R. Morrison.

## PROPOSED SCHEME OF UNION IN SOUTH INDIA

Proposed Statement of the  
Board of Foreign Missions, Reformed Church in America

May 11 and June 8, 1953

The Arcot Mission and its associated administrative organization, the Arcot Assembly, through identical Resolutions adopted at their Annual Meetings in May 1952, have transmitted to the Board of Foreign Missions the Proposed Scheme of Union in South India, and have requested an expression of opinion on the part of the Board and of the General Synod of the Reformed Church in America. The Resolution is as follows:

**RESOLVED**, to refer the Proposed Scheme of Church Union as revised, together with the actions of the last two Meetings of the General Assembly and the Madras Church Council on the Scheme, to the Board for an expression of opinion on the part of the Board and of the General Synod of the Reformed Church for our future guidance as representatives of our Mission and Assembly on ecclesiastical bodies in India in any future negotiations.

This Proposal involves the union of three autonomous Churches in South India: those growing out of the missionary work of the representatives of the Anglican Church of England, the Wesleyan Methodist and the Presbyterian, Reformed and Congregational Churches; the last group united in the South India United Church, the Church to which our Arcot Mission and Assembly are related in an advisory capacity.

The Board of Foreign Missions throughout its history has always been mindful of its limitations as an administrative and not an ecclesiastical body. It has therefore consistently avoided entering the ecclesiastical field. When such questions have emerged, as they naturally have with the growth of the Christian community in the mission fields of our Reformed Church, the Missions in the fields, as the Boards at home, have given counsel as desired. However, authoritative action when called for in ecclesiastical matters has rested with General Synod, in the very nature of the case. A number of such references have been made during the century of the missionary enterprise of our Reformed Church and action has been taken by our General Synod, arising from references from all our older Missions as their Christian communities have developed into organized Churches.

In the case of the present reference, however, from our Arcot Mission only an expression of opinion is invited upon Proposals of union being considered by three independent Churches in South India, to one of which it has been especially related, the Mission being moved to make this request from the obvious advantage to the arriving at its own advisory opinion by consulting with its supporting home constituency. The Board of Foreign Missions, standing between the Mission and the Church at home in advisory relation to both, naturally turns when such questions as this arise to the record of the action which General Synod has taken in the past on similar ecclesiastical questions referred to it from the mission fields.

The record of action by our General Synod is impressive and consistently encouraging, "chiefly with a view of contributing to the establishment in each mission country of a National Church that shall grow from its own root". (1875). In 1900 a Minute in General Synod Proceedings affirms: "A native Church of Christ in every country we believe to be the logical outcome of the preaching of the Gospel to the heathen. The organization of such a Church would mark an advance in missions and must become the theme of congratulation and thanksgiving". Again in 1901, a Minute was adopted including the following statement: "The native Church of India calls for an indigenous church which shall root deeply in its native soil. The people of India should not be allowed to labor under the impression that it is an exotic".

General Synod laid the foundation for action of this nature so long ago as 1864 in relation to China; in 1874 in relation to Japan and in 1886 in relation to India.

While these Minutes appear in connection with proposals in the mission fields for the union of Churches of the Presbyterian polity and of our own faith and order, these union Churches which received the blessing of our General Synod soon expanded in China and India so as to include Congregational, Baptist and Lutheran elements. The representatives of these enlarged union Churches have not infrequently appeared at our General Synod and have been acknowledged and welcomed by this highest Judicatory of our Church as, for instance, in 1922 the Revd. M. Uemura, Moderator of the Church of Christ in Japan; in 1926, the Revd. Simeon Cornelius, President, South India United Church; in 1931, the Revd. C. Y. Cheng, Moderator of the Church of Christ in China.

From the nature of the case, as from the fact of our welcoming these later developments in "National Churches that have grown from their own roots" beyond the Presbyterian polity, it could not have been assumed by General Synod that its blessing and encouragement were limited to the continuance of the union Churches in China, India and Japan within Presbyterian-Reformed relations. They have long since expanded beyond that boundary, as reported in the Annual Reports of the Board of Foreign Missions to General Synod.

What arrests our attention in the present Proposals from South India is that for the first time Churches differing so widely in polity as Episcopal and non-Episcopal are looking toward a union. Since these Proposals were initiated in 1919, similar plans have been considered in North India, and more specifically in the old mission fields of Persia and Siam where strong Churches have grown up in these areas as the result of the work of the American Presbyterian and English Episcopalian Churches and where definite proposals are being now considered looking to the union of Presbyterian and Episcopal Churches in those countries.

It is not a matter of Faith, but of Order. The union is proposed upon the basis of:

The two Testaments - the Old and the New  
The two Creeds - the Apostles' and the Nicene  
The two Sacraments - Baptism and The Lord's Supper

To this is added:

The Historic Episcopate, locally adapted.

The principles that have guided the Joint Committee, as stated by them, are:

"To combine in the union three elements - the Episcopal, the Presbyterian and the Congregational; and it is believed that each of these elements has been embodied. Comprehension and not limitation has been the aim. All that has been found helpful within the uniting Churches has been included and each Church will find its special contribution enriched by what the others contribute.

"Again, the United Church must be a true part of the Church Universal and will seek to be in fellowship with all the Churches in which Jesus is worshipped as Lord. It will therefore retain communion with all the Churches to which the uniting Churches owe their origin, and at the same time will hope to work toward a still wider fellowship.

*Ind. Comm. on  
Uniting Church*

"From the beginning it has been recognized that union is a spiritual fact which finds its manifestation in an organic life. This principle, that the basis of union is spiritual, underlies the whole Scheme and the paragraphs which state this principle are vital, though of necessity organization occupies much more space. Jesus Christ is the Person in Whom the Churches unite. His life and death and ever-living presence must be central in the thought, life and devotion of each member of the Church, as in that of the Church as a whole. His Cross is the place of meeting."

They pledge themselves and fully trust each other that the United Church will at all times be careful not to allow any over-riding of conscience either by Church authorities or by majorities and that it will not in any of its administrative acts knowingly transgress the long established traditions of any of the Churches from which it has been formed.

In arriving at an opinion upon this Proposed Scheme of Union, our natural concern as members of one of the historic Churches that have grown from the Reformation and have followed the Presbyterian order, not only as a matter of history and tradition, but of practice and of conviction, is in the fourth and last of the terms constituting the basis of union - "the historic Episcopate locally adapted".

Does the historic Episcopate become so vital an element in the United Church as to be a dominating factor?

Does it create not only a new, but a superior, order in the Ministry of the Church?

Do the Councils of the Presbyters and the Congregation of the Faithful fall into such subordinate place as to fail to make a vital contribution to the United Church?

Is violence done to the primary principle governing the Proposed Scheme, that of combining in the union the three elements - the Presbyterian and the Congregational as well as the Episcopal, with a view to comprehension and not limitation, so that each Church will find its special contribution enriched by what the others contribute?

In part these important questions are answered by the opinions expressed by the Lambeth Conference of Anglican Bishops, 1930, upon the Proposed Scheme as referred to them for advice by the Anglican Church of India, Burma and Ceylon, of which the Episcopal Church in South India is a part:

LAMBETH CONFERENCE.

"The general conception of the Scheme is that these different elements (the Anglican, the Wesleyan Methodist and the South India United Churches) will come together in one body possessing the traditional framework of a faith and order which characterized the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity in which all those things that are of God in their several traditions will be not only preserved, but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities - a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

"We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-Episcopal Churches. We feel that in a sense our brethren in India are making this experiment on behalf of the whole body of Anglican churches. They are our pioneers in this direction of the movement for unity. The whole Communion will surely stand by them with earnest prayer and generous loyalty.

"The United Church in South India will not itself be an Anglican Church: it will be a distinct Province of the Universal Church. \*\*\* The fact that this Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose upon our brethren a temporary severance of close and treasured relationships in Councils and Synods with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between Episcopal and non-Episcopal Churches such as has never yet been effected and of building up a real and living Church in India. For our part, we assure our brethren that they will never be disowned or deserted by the Anglican Communion. \*\*\* It will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India, but in the whole of India, will be completed and there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within those visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common and the power of Christ will be manifest in a new richness.

"It was with unanimity and profound sense of thankfulness that the Conference adopted the Resolutions relating to South India."

From these clear statements which carry the unmistakable impress of profound sincerity, it is obvious that, in the judgment of the Anglican Bishops assembled at the Lambeth Conference, the Episcopate is not so maintained in the Proposed Scheme of Union in South India as to constitute the United Church a member of the Anglican Communion; that by entering this union the Anglican Church in South India ceases to be a part of the Anglican Communion.

However, other serious questions remain to be answered in order that we may arrive at a satisfying opinion. These are forcibly stated in the Reply of the Committee representing the Church of Scotland upon references from the Madras Mission Council, received through the Foreign Missions Committee, 1950. The statements in this Reply have peculiar relevance to our enquiry, since the Church of Scotland is of our own Presbyterian order:

CHURCH OF SCOTLAND REPLY:

"The Committee cannot but express their regret at finding the term, 'the historic episcopate' made use of here. The expression is an ambiguous one and its introduction into the very foundation of the United Church would seem to be unfortunate. The Committee appreciate the intention that the Church shall embrace all parties, from those who regard episcopacy merely as a form of Church organization long and widely prevalent, to be adopted or not according to circumstances, to others who take it to be part of the substantial deposit of Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender. But nothing less than this second interpretation is often connoted in the use of the term itself - on which view the acceptance of 'the historic episcopate' would involve assent to the doctrine just indicated. That, however, cannot be intended; it is fundamental to the Scheme that no one should be required to accept any particular theory of the office. The acceptance of a de facto episcopate is all that, in accordance with the whole conditions of the negotiation between the Churches, can be asked for. And while, as it seems to us, this might have been expressed more clearly, the really important question concerns the character which it is proposed that the office shall possess.

"The adoption of the amendments proposed by the South India United Church in October, 1929, would undoubtedly render the Scheme more acceptable from the Presbyterian point of view\*. The Committee also attach value to the observation that union of the Presbyterian, Anglican and Wesleyan Churches can only be secured on a basis of mutual toleration and respect and not by attempting to secure uniformity. The anxious desire to respect the rights of those who hold office or membership in the uniting Churches at the time of union is written all over the documents, but if, in addition to this, the words quoted are to be taken to imply that union must be based on the permanent and equal recognition of the principles and ordinances of the several Churches, the admission of such a claim would at once remove any uncertainties:

"Affiliation with the World Presbyterian Alliance is hoped for - as with the other World-bodies to which the several negotiating Churches belong, but this is a matter for the Alliance itself to determine, and the Committee cannot anticipate its decision. Among the Churches embraced within the Alliance the office of Bishop is not unknown; but in such cases the Bishop is strictly primus inter pares, one who is responsible to the body appointing him and whose status remains that of a teaching Presbyter.

\* These proposed amendments all seem to have been embodied in the Revised Proposed Scheme of Union issued in 1931 and 1932.

"The Committee feel assured that the earnest wish of the Church of Scotland would be that the general relations now subsisting between herself and the S.I.U.C. should be continued with the future United Church and should become increasingly warm and close.

"No Church of Scotland missionary is asked to submit to re-ordination: he is acknowledged as a minister in full standing, as aforesaid, it being stipulated that those only need accept his ministrations who feel free to do so. On these terms, can he conscientiously give his consent to the Basis of Union and the Constitution as outlined? It is for each to say. The Committee have no knowledge as to how the individual missionaries of their Church regard the matter, nor is it for them to seek to influence their decision.

"With reference to the attitude of the Church on this whole crucial question, however, the Committee naturally shrink from the responsibility of seeming to pronounce upon it dogmatically and add what commends itself to them with all due deference. One thing is sufficiently clear. With much that is associated with the Episcopal office in the Scheme no Presbyterian need have any quarrel. It might be a novelty to have various of the functions discharged not by a court of Presbyters, but by a Bishop; but the preferences of others might legitimately be allowed to determine the matter, not to add that in the circumstances of the South India Church there may conceivably be independent grounds, connected with the ~~hymn~~ bene esse of that Church justifying such an arrangement. On the other hand, the multiplied prerogatives preserved here for the Bishop alone can scarcely but occasion difficulty.

"On Presbyterian principles ordination at the hands of the Presbyter is full and valid New Testament ordination: also no office is recognized in the Church of Christ higher than that of the teaching or preaching Presbyter thus ordained; and those who hold such principles cannot be expected readily to assent to anything that might seem to jeopardize or bring them into question.

"Does the Scheme do this? The Committee are loath to believe that it does - the opposite intention, to comprehend differing views, being so manifest - but they experience great difficulty in coming to any other conclusion.

"Can it be said that no theory of the episcopate is involved in its de facto acceptance on these terms?

"Misgivings of this kind would seem to be indicated by the amendments proposed by the Assembly of the South India United Church. The Committee confess that they share these misgivings and they cannot but think that, unless the Scheme be so amended\* as to remove them, the Church of Scotland would have difficulty in continuing to secure the recruits she would wish to send to the assistance of the United Church."

\* These amendments proposed by the S.I.U.C. have evidently all been adopted in the Revised Scheme of Union.

Note: See action c. of S. Assembly 1933

After the issuing in 1929 in tentative form of the Proposed Scheme of Union, the Deputation of the Board of Foreign Missions visited the Arcot Mission and Assembly. Its members were naturally brought into the discussion then being actively engaged in by these bodies. As a consequence, the Deputation included in its Report upon their visit to the Arcot Mission and Assembly, and addressed to these bodies in February 1930, a section bearing upon the Proposed Scheme of Church Union. This Statement appears so clear and judicious that the Board, in expressing its approval, desires to incorporate it in this Statement:

REPORT OF DEPUTATION.

"We congratulate the Arcot Assembly on its share in the proposals for a union of the South India United Church with the Anglican and Wesleyan communions. We believe that such a union may become a most important factor in the development of a really indigenous Christian Church, as throughout the years to come there takes place a larger and larger interchange of laymen and of pastors moving to and fro among the districts hitherto influenced by only one type of Christian thinking, life and worship. The gradually awakening self-consciousness of India will be much more effectively influenced by a large and unified body of Christians than by separate groups of unrelated Christians. Furthermore, the understanding of one Christian group by another, sympathy with one another's attitudes, learning from one another, - all these will be extremely limited as long as Christian groups remain apart within the circumference of their original mission areas. We have been led to wonder whether the union of the South India United Church has made the fullest use of its possibilities in promoting the real fellowship of its constituent parts, but we have met no one who has not borne his testimony to the fact that the unification of the present three communions has brought with it numerous blessings. We can find no argument against the proposed union which was not urged with equal vehemence years ago against the proposal to found the South India United Church, urged often by men who to-day are enthusiastic in their commendation of the results of the union.

"It seems to us that there is no present a real spiritual fellowship between the three Churches looking forward to the possibility of union, and that the Spirit of God can be trusted to smooth the way to further fellowship. It is plainly unwise to wait until the end is clear before beginning the journey. No progress can be made by that method, nor will any union be impossible if it must await decisions which shall show in detail how the difficulties which now seem to hold the Christians apart will at last be resolved. Is it not enough that there is a willingness to accept one another, to welcome one another with thankful hearts praising God that the Spirit has manifested His presence in varied ways? It is, of course, true that no document should be accepted without the most careful consideration, and that the proposed plan of union should not be agreed to until it is thoroughly understood, but may there not be a temptation to insist on so many details that the future work of God's own Spirit may be limited and hindered? We have found in the Proposed Scheme of Union no theological or ecclesiastical propositions that make the plan impossible for a Reformed or Presbyterian Church. We have found much that is a statement of precisely

the forms and ideas for which our Churches have always stood. We should wish to be very sure that nothing in this form of agreement will place ministers and laymen of the United Church out of communion with the Christians of America and England from which it sprang. Unless this fellowship is preserved in all its completeness this new venture will not result in union, but in dissension. We think this point should be very clear and definite, but we think also the negotiations have now reached such a stage of mutual understanding that the burden of proof rests definitely on any suggestion that the plan is dangerous or impossible. The proposal appeals to us as a glorious venture of Christian faith and we should welcome any action which might lead to its approval."

The Resolution of the Arcot Mission and Assembly, inviting an expression of opinion from the Board and General Synod, makes special reference to Minutes of the General Assembly and the Madras Church Council of the South India United Church. On a careful examination of these Minutes it would appear that all amendments proposed by these bodies have been adopted or incorporated in the revised form of the Proposed Scheme of Union issued in 1953. This Revision has grown definitely out of suggestions made by the Churches involved in the Proposed Scheme, as also by the affiliated bodies in Great Britain and America to which the Scheme has been referred for opinion. This would seem to meet in a satisfactory way some, at least, of the questions raised in the Reply of the Committee of the Church of Scotland, and the Statement of the Deputation of the Board of Foreign Missions of the R.C.A.

Realizing with much satisfaction that the several suggestions and amendments proposed by the S.I.U.C. in the course of the consideration of the Proposed Scheme of Union have been sympathetically received and embodied in the Revised Scheme by the Joint Committee, representing the three uniting Churches involved, we desire to emphasize again from our point of view the importance of the assurance beyond serious question:

1. That the Ministries of all the uniting Churches are equally recognized as Ministers of the Word and of the Sacraments.
2. That, while a new office with constitutionally regulated functions is to be established, the parity of the Ministry is maintained.
3. That the Councils of the Presbyters and the Episcopate are of equal validity, the veto function of the Bishop being under control of the Synod, especially in matters of faith and order.
4. That, in harmony with the expressed purpose and very nature of the proposed union, the United Church will unreservedly continue in such relations of communion and fellowship with other Churches as are now maintained severally with those Churches by the uniting Churches, in India as in Great Britain and America.

## CONCLUSION

A few affirmations may conclude this Statement:

1. Whether or not the Proposals are endorsed by Church authorities in India or elsewhere, it is in itself an achievement for which we must give thanks to God that anywhere in the world a representative group of Christians of so wide an ecclesiastical variety should have unanimously agreed to recommend this bold venture of Christian faith.
2. The final decisions on the Proposals must rest in the long run with Christians in South India, guided in faith and freedom by the Divine Spirit.
3. Our supreme endeavor must be after a wide enough range of sympathy and of thinking. In the history of the expansion of the religion of Christ over the world a new chapter is opening. None of us has the far-seeing wisdom which can confidently lay down plans adequate to the whole future. But by seeking the guidance of the Spirit, which at the outset of the Church's history broke down 'the middle wall of partition', we must hope for such action as will help to fulfil the Apostolic prayer, 'that now unto the Principalities and the Powers might be made known through the Church the manifold wisdom of God.'

C O P Y :

CONFESSTION OF FAITH (The United Church in India)

Building upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, we affirm our belief in the scriptures of the Old and New Testaments as the basis and ultimate standard of Christian Faith and Life.

We acknowledge the teaching of the historic creeds of the ancient and reformed churches and commend them as worthy exponents of the word of God.

We accept the following Confession of Faith as the basis of union and as embodying substantially the vital truths held by the uniting churches.

(1) OF GOD:

We believe in one God, who is a personal spirit, infinite, eternal, and unchangeable in His being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We acknowledge Him; Father, Son and Holy Spirit.

(2) OF REVELATION:

We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as is needful for our salvation, is contained in the scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty.

(3) OF THE DIVINE PURPOSE:

We believe that the purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together to the fulfilment of His sovereign design and the manifestation of His glory.

(4) OF CREATION AND PROVIDENCE:

We believe that God is the Creator, Upholder, and Governor of all things; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to him.

(5) OF THE SIN OF MAN:

We believe that all men have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law, and that out of this condition no man is able to deliver himself.

(6) OF THE GRACE OF GOD:

We believe that God out of His great love for the world, has given His

only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men.

(7) OF THE LORD JESUS CHRIST:

We believe in the Lord Jesus Christ, the eternal Son of God; who for us men and for our salvation was conceived of the Holy Spirit, became man, yet without sin, the only true Incarnation of God; He through His word and through His perfect obedience did reveal the Father; and by His life, death and resurrection did establish the way by which men may obtain forgiveness of sin and the gift of eternal life; He ascended into heaven where He ever liveth to make intercession for us.

(8) OF THE HOLY SPIRIT:

We believe in the Holy Spirit, the Lord and Giver of life, who moves upon the hearts of men to restrain them from evil and to turn them unto good, to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; He abides with the church, dwelling in every believer as the spirit of truth, of holiness, of comfort and of love.

(9) OF THE CHRISTIAN LIFE:

We believe that, being born again by the spirit of God, we become new creatures in Christ Jesus, trusting in Him alone for our salvation, confessing and forsaking our sins, with a sincere purpose to do the will of God; we believe that God pardons our sins on the ground of the perfect obedience and sacrifice of Christ and that we are adopted as sons of God and grow into the likeness of Christ through fellowship with Him and the indwelling of the Holy Spirit.

(10) OF THE CHURCH:

We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another. Further we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience unto Him, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of believers, for the universal propagation of the Gospel and for the service of man, and we acknowledge as a part of this universal brotherhood every church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour.

(11) OF THE SACRAMENTS:

We believe that our Lord instituted the Sacraments of Baptism and the Lord's Supper. Baptism is a sign and seal of our union with Christ and our renewal by the Holy Spirit. The Lord's Supper is a memorial of Christ's death and is a means of grace to those who partake in faith, and is to be observed by His people till He Comes.

(12) OF THE RESURRECTION AND JUDGMENT:

We believe in the resurrection of the dead, both of the just and the unjust, and that Christ shall judge the living and the dead; who shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of Judgment.